January 29

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." MATTHEW 5: 16.

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OH, IT IS WONDERFUL!*

ELDER REED SMOOT

OF THE COUNCIL OF THE TWELVE

"I STAND all amazed at the love Jesus offers me,
Confused at the grace that so fully He proffers me,
I tremble to know that for me He was crucified,
That for me, a sinner, He suffered, He bled and died.

"I marvel that He would descend from His throne divine,
To rescue a soul so rebellious and proud as mine;
That He should extend His great love unto such as I,
Sufficient to own, to redeem and to justify.

"I think of His hands, pierced and bleeding to pay the debt;
Such mercy, such love and devotion, can I forget?
No, no, I will praise and adore at the mercy-seat,
Until at the glorified throne I kneel at His feet.

"Oh, it is wonderful that He should care for me,
Enough to die for me!
Oh, it is wonderful, wonderful to me!"

Last Wednesday morning I had the great pleasure of speaking to the temple workers, and this song was sung by two of the sisters. Perhaps it was the surroundings, perhaps it was the sweet voices, but I never before heard it when it impressed me so; and I thought to myself how wonderful! how wonderful! And that expression may be made by any member of this Church when contemplating the work of God, beginning with the creation of the world, for it was wonderful. The great plan of the Father,

*Address delivered in the Tabernacle, Salt Lake City, Utah, at the second session of General Conference, October 3, 1924.

the plan of life and death is all wonderful; and it seems to me that a man must have lost all devotion, all respect for power on earth or in heaven when he takes the position that there is no God, that we come to this earth by chance, that the earth was created by chance, and then that we are here the same as any other life, be it plant or animal. I cannot understand any man whose thoughts run in that channel.

Then how wonderful is the regulation of the universe, causing the seasons to come and go. Mankind can depend upon them, but man has no influence over them; all is directed by a higher Power.

I often think of the organisation of the Church; how wonderful it is! It was referred to this morning as being compared with the great German army, when Germany had an army. There is no such comparison, for one is of man, the other of God. One was organised for destruction of life, the other organised for the salvation of men's souls. I feel grateful, my brethren and sisters, for the plan of life and salvation. I never forget to thank my heavenly Father that I was born a member of the Church. I never forget to thank Him that that birth came through a mother and a father who have acknowledged Him as the King of kings and Lord of lords, and who had a testimony that "Mormonism," if you please, is His divine Church. I never forget to thank Him that I was born under the holy covenant, and I know as I know I live, it has had a great influence upon me in every walk of life. I care not what it may be, business of any name or nature, things pertaining to the Gospel of Jesus Christ, I acknowledge to my heavenly Father that I have been benefited more perhaps than I am entitled to by having been born under the everlasting covenant.

What a wonderful thing is this government of ours! How blessed are we that we live under a form of government such as ours. I am one who believes that there is no other form of government in all the world in which "Mormonism," so-called, could have been established. The religious liberties granted are necessary for the people to live the Gospel of Jesus Christ in its fulness. It required just such a form of government as ours. And when I see, as I think I see, the least move upon the part of men claiming to be citizens of this government to destroy the foundations upon which it stands, to cut from the Constitution of the United States that which gives and is the bulwark of our liberty, I feel that every man and every woman should lift their voices, if necessary cry aloud, against such action upon the part of any clique or group of people. I thank God for America. I thank Him that I was born under the Stars and Stripes. I thank Him for the Constitution of the United States. I thank Him for the laws and for the institutions created under the Constitution of the United States; and I shall continue to pray with all the

fervour at my command to the over-ruling God of nations in the world to preserve the Constitution of our country, to preserve our country from those without and from those within—America, the most blessed of all lands in the world.

Brother Ballard just referred to the fact that nearly one-half of the natural resources of the world are found in our America, held, as I have often said, in the hollow of God's hand for ages, that liberty may be planted here and a free government established, that would be an ensample to all other governments of the earth. When I see that there is the least inclination on the part of any one to destroy even a part of the Constitution of the United States, I shall bitterly oppose it. I have no reference now to the few amendments to the Constitution that have been made, they were incidental to the great document itself, and to the principles upon which it was founded. When it comes to destroying the fundamentals, then action must be taken, and the only action that can be taken is by the people themselves. Power is in your hands, the power is with the people of the country, and I trust, as I believe with all my soul, that the opposition will never be successful, and the Constitution will remain intact in its fundamentals forever.

My brethren and sisters, of all the blessings that I have received from our heavenly Father, and they are many, and I acknowledge them, there are none so dear to me as the fact that I know that Jesus is the Christ and that God lives, the fact that I am a member of His Church, that I know it was organised by revelation, that it is a power for good in the world, that if the principles of the Gospel were acknowledged and adhered to by the peoples of the world, this world of ours would be a better place for God's children to live in. "Oh, the sweet joy this sentence gives: I know that my Redeemer lives." God bless His work, God bless His people. May our heavenly Father watch over our nation, that it may have a powerful influence with all other nations of the world, making them better places for the people to live in. Hasten the day when the Gospel shall be preached to all the peoples of the earth. Hasten the day, O Father, when Thy work will be understood by the peoples of the world, and the honest in heart, wherever they may be, will acknowledge the truth of the same. God grant it, I ask in the name of Jesus Christ. Amen.

A THOUSAND times better allow thieves to enter your home and steal your most valuable treasures, to rob you of money or property than to allow the enemies of your success and happiness—discordant thoughts, disease thoughts, sick thoughts, morbid thoughts, fear thoughts, jealous thoughts—to enter your mind and steal your comfort, rob you of that peace and serenity without which life is a living tomb.—MARDEN.

OUR RESPONSIBILITY TO PREACH THE GOSPEL*

ELDER GEORGE F. RICHARDS
OF THE COUNCIL OF THE TWELVE

IF WE CAN SAY that during this conference the principle of man's pre-existence has been established by Scriptural proof, we can also say that the principle of the fatherhood of God and the brotherhood of man has been proved.

Understanding the true relationship of man to his Maker, we are better able to appreciate the Scriptural reference to the love the Father has for His children. We read that, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

In this Scripture we learn that God so loved His children that He made provision for their salvation. This is the end our Father has in view. All else is but a means to this end. The Prophet Joseph Smith has left of record this statement: "At the first organisation in heaven, we were all present and saw the Saviour chosen and appointed, and the plan of salvation made, and we sanctioned it." The truth of his statement is fully sustained by Scriptural proof. It is clear that the Gospel of Jesus Christ had its origin in heaven before the world was. "We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel."

The Gospel has been upon the earth at different periods of the world's history. After the death of the Saviour and His disciples there was a general departure from the truth, so that when Joseph Smith had his vision of the Father and the Son, he was told that the churches were all wrong and that he should join none of them. He was informed by an angel from heaven that God had a work for him to do, and that his name should be had for good and evil among all nations. By the gift and power of God unto him, Joseph Smith has given unto the world the Book of Mormon which gives an account of the former inhabitants of the American continent, and contains the fulness of the everlasting Gospel as given by the Saviour to the ancient inhabitants. Other angels appeared to him and conferred upon him the Priesthood, with power and authority to establish the Church of Jesus Christ upon the earth and to preach the Gospel in all the world, administering the ordinances of salvation to those who are prepared to receive them. Thus the Gospel of the Lord Jesus Christ has been restored to the earth in these last days, line upon line, and precept upon precept, in fulfillment of the holy Scriptures, with authority, keys, powers, gifts and blessings, the same as were in the primitive Church.

*Address delivered in the Tabernacle, Salt Lake City, Utah, at the second session of General Conference, October 3, 1924.

It is our responsibility to preach this Gospel of the kingdom in all the world for a witness unto all nations before the end shall come. It is the responsibility of the world to accept the message which we have for them. To them it becomes as a savour of life unto life or of death unto death. On this point I will read to you from the Book of Mormon as follows:

"Therefore, wo be unto the Gentiles if it so be that they harden their hearts against the Lamb of God. For the time cometh, saith the Lamb of God, that I will work a great and a marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other—either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken."—I Nephi 14:6, 7.

There are thousands of people within the stakes of Zion, and in the world, who have become convinced of the truth of "Mormonism" but who, for one cause or another, have not become members of the Church.

A short time ago, I heard of a man joining the Church who had lived among our people for nearly forty years. He stated to some of his friends that he had for many years been a "Mormon" at heart. When asked why he had not earlier joined the Church, his reply was that he lacked the courage. This represents a class of which there are many. Some who believe do not join because of the cost, others because of what people would think and say, and still others because the standards of the Church are too high.

Some years ago while in England I was visiting a family of Saints and an elderly sister was telling me how she and her husband, recently deceased, had, during his life time, entertained a great many Latter-day Saint missionaries. I asked how she accounted for the fact that under such circumstances her husband had never joined the Church. Her reply was that he had never been invited to join. I wonder if there are those among us who are Latter-day Saints at heart but are waiting for an invitation to become members. We invite all men to repent and yield obedience unto the laws and ordinances of the Gospel that the atoning blood of our Saviour may wash them clean and prepare them for salvation.

As qualifications for baptism into the Church, I will read to you a paragraph from the Doctrine and Covenants as follows:

"And again, by way of commandment to the Church concerning the manner of baptism—All those who humble themselves before God, and desire to be baptised, and come forth with broken hearts and contrite spirits, and witness before the Church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ,

having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his Church."

The Gospel is the law of life as lived by the Saviour. It made Him what He was and is, and it is designed to make us like Him and to save us with Him. It is the highest possible standard of life—the straight gate and the narrow way.

When the rich young man came to the Saviour and asked what good thing he might do that he might have eternal life, he was told to go sell what he had, and give to the poor, and come follow Him of whom it was said that He had nowhere to lay His head. We are told that the rich man went away sorrowful; and the Saviour said: "A rich man shall hardly enter into the kingdom of heaven." On another occasion the Saviour made use of this expression: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Those who embrace the Gospel have as their object the obtaining of eternal life, which is the greatest gift of God to man. No sacrifice should be considered too great in order to attain eternal life, and there is no other way to obtain it.

As a witness for the Lord, I testify that God the eternal Father lives, an immortal and glorified Being, after whose image and likeness man is created and made, male and female, being born sons and daughters of God. He is a Being having a body of flesh and bones and spirit. He has created all things through His Son Jesus Christ. The earth is His, and the fulness thereof, and all blessings, spiritual and temporal, come from Him.

I also testify that Jesus Christ is the Son of God the eternal Father, that He is the first born of the Father in the spirit, and the Only Begotten of the Father in the flesh, that He is the Saviour and Redeemer of the world, that He was scourged and crucified, and that He died and was resurrected and ascended to heaven where He sits upon the throne of the Father at His right hand in glory. I know that my Redeemer lives.

I bear testimony also that I do know that Joseph Smith, the founder of this work, was a divinely inspired prophet of God, and that those who have succeeded to the Presidency of this Church, each in his time, has been inspired of the Lord for his particular work and responsibility, that President Heber J. Grant, no less than his predecessors, is inspired of the Lord, and under his presidency the work is prospering and is becoming more and more a marvel and a wonder to the world. It is the work of God and not the work of man, and no power can stay its progress. The purpose of the Almighty will be accomplished, and all who will, shall be saved, and all honour be to the Father through His Son Jesus Christ, our Lord and Redeemer. Amen.

Do valiantly, and hope confidently and wait patiently.

SELF-ENDEAVOUR AND SUCCESS

THAT young men with ambition who are willing to work have just as much chance to succeed to-day as in any preceding period of history, is the testimony of Victor A. Cutter, who at the age of 43 finds himself president of the United Fruit Company, one of the foremost institutions of its kind in the world. Cutter had the same difficulties most self-made men have, in his early manhood. He worked on a farm in Massachusetts while attending public school and by dint of perseverance and self-effort financed himself through Dartmouth College, from which he was graduated. Then he took a course in administration and finance and set out to look for a job. A friend gave him a letter to one of the executives of the United Fruit Company, who offered him a position in the tropics as a time keeper. Though it was not altogether alluring the young man saw in it a chance for promotion and he accepted without hesitation. From this position he was advanced step by step until in 1917 he was made vice president with headquarters in Boston. Last year on the death of the president he was chosen as his successor, after having become thoroughly acquainted with every phase of the company's business.

Mr. Cutter is not one of those who believe a college education is absolutely essential to success in business, although he admits it is a stepping-stone to success. He says, however, that young men who are ambitious and who will equip themselves for better things in their spare moments, cannot help but attract attention and win recognition. He contends that the opportunities for success are just as great to-day as they ever were, and says that Latin America offers a field for commercial activity surpassed by no country in the world. Mr. Cutter's maxims for success are:

Take your job seriously.
Work as hard as possible.
Do not watch the clock.
Keep your temper and your smile.
Study and read in idle moments.
Guard your health.
Never give up.

—Editorial in *Deseret News*.

EVERY INDIVIDUAL owes obedience to something, and there can be no obedience without authority. Indeed freedom, rightly understood, imposes the most solemn obligations of all. When no human control binds a man, he is bound with the greater stress to obey the right, to bow to the authority of conscience, to live up to his highest ideal.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

JAMES E. TALMAGE, Editor

THURSDAY, JANUARY 29, 1925

EDITORIAL

PHYSICAL DARKNESS, SPIRITUAL LIGHT

WITH characteristic thoughtfulness and generosity, President Heber J. Grant has sent over enough of the booklets entitled *Up From the Hills* to furnish every missionary Elder in the field with a copy; and it is the President's desire that each of these brethren shall receive one. Distribution will be promptly made. The little book has been reprinted, at President Grant's instance, and as now put out is of fine quality paper, printed in excellent style, and very attractively bound.

The story is an autobiographical sketch by N. C. Hanks, and portrays an experience comprising frightful tragedy, indescribable suffering and deep despair, followed however by determination and faith leading to victory and honour. The author was the victim of a premature explosion incident to mining work; and, in consequence, one of his eyes was completely destroyed, the other totally and permanently blinded, while both hands were blown away between wrist and elbow. No wonder he prayed for death!

But instead of answering his supplication in the manner specified, the Lord gave him hope instead. Hope developed into effort; and trusting faith supported his will-power in an almost miraculous degree.

The writer of these lines knows N. C. Hanks, and on many occasions has been edified and inspired by listening to the man who, blinded and maimed, points the way to illumined heights and leads thereto. Let him speak to you; here are his own words:

"Gentle reader, if you shed a tear, let it be of joy, for all these cuts, scars, and gashes have long since grown together with cleaner, stronger, finer tissues than before. Eighteen long years have rolled away since that humble beginning. I have wandered this great land through and through. High schools, colleges, universities, and the great seats of American democracy have been my haunts. Five thousand dollars I have spent in schools and earned it all. Seven lectures and fifty thousand memorised words from classical literature are in my possession to-day. I have tried not to pause or stop, but to march straight along. All the good

things in the world are ours if we but take them, students, teachers, all."

If it be better that one man die rather than that a nation perish or even fall into unbelief and sin, is it not well that even through direst calamity the sufferer may become a benefactor to humanity?

But for the dread accident that bereft him of eyes and hands, this man might be living in spiritual gloom, known to but few. To-day he is a sightless leader of the seeing, blessed by thousands who, by his example, have been encouraged and strengthened in ennobling effort. Into the souls of those who sit in physical darkness the higher light of heaven may enter with glorifying effect.—J. E. T.

VICIOUS DECEPTION

A PROMINENT FEATURE of the campaign of misrepresentation, which certain disreputable newspapers have been waging against the Latter-day Saints during recent months, is the publication of stories in serial form, which professedly set forth the actual experiences of once innocent women who have been basely deceived by missionaries of the Church. In every case the victim or heroine of the story is or was a very good-looking girl, of religious inclination and impressionable, who is attracted by the preaching of some magnetic Elder and becomes a member of the Church. She is then induced to emigrate to Utah. Disillusionment sets in soon after her arrival; and to her horror she finds that she is destined to become the last of several wives of some elderly patriarch.

Were such stories published as fiction they would be read as such; though even a lenient standard of classification would place them among the most trashy of their kind; but care is taken to impress upon the reader the belief that the story is one of real life.

The *Yorkshire Evening Argus* and other papers have given place to "My Mormon Marriage" by Margaret Menzies. The Glasgow *Weekly Record* and others have run a serial under a different heading, by Olive Baxter. In each case the authoress declares herself to be the poor deluded and forlorn female. *But the two stories are the same*, even to the names of most of the characters; and the same awful tale has been told with no essential difference, except that of a new name as that of the writer, time and time again.

Even the editorial note introducing the several installments is almost word for word identical in the accounts of the several victims. Thus we read of each of the women and her experiences: "This is a real romance of unusual fascination and power. The author was converted in England by a Mormon missionary and

went to Salt Lake City, the Mormon capital. Her subsequent experiences are related with convincing vividness, the whole forming a real revelation of the much discussed doctrines and practices of 'Mormonism.'"

What could be more despicable in literary effort than to write various falsehoods concerning a person or a people, and then aver with studied emphasis that the tale is a true one?—J. E. T.

INVITATION

Elders in the field and resident members of the Church are invited to write for the *Star*. Brief articles dealing with doctrinal or ethical subjects, or treating topics of general interest, will be given place in these pages if they are in line with the teachings of the Church and possess literary merit.

Thinking should precede writing. Point and purpose must be in every article to make it of worth. It is well to carry a subject in one's mind, giving it consideration as occasion permits. There is excellent training in the practice of working out a subject, looking at it from all sides, reading what others have said about it, and collating all available data connected with it. Writing develops clearness of thought and expression, encourages concentration of mind, inculcates accuracy, and strengthens creative effort.

Let us have articles, particularly from our missionary Elders.—J. E. T.

WHENCE CAME THE AMERICAN INDIANS?

James E. Talmage

of the Council of the Twelve.

In the closing years of the seventh century B. C. there lived in Jerusalem a person of influence named Lehi. He was a righteous man and a prophet, of the tribe of Manasseh and therefore a descendant of Joseph, son of Jacob.

At the time of which we speak, Lehi and his wife were the parents of four sons, of whom the elder two were of disobedient and unruly character, in which respect they stood in striking contrast to their dutiful brothers. Other children, both sons and daughters, are of later mention.

Those were troublous days for Israel. The people had largely forgotten the God of their fathers; and the calamities voiced by Moses and the prophets, as the contingent result of sins against which the people had been specifically warned, were multiplying apace. Already the shadows of the Babylonian captivity were

falling athwart the nation. Many prophets, Lehi among them, lifted their voices in admonition and warning, crying repentance to the recreant Israelites, and predicting that unless they turned from their wickedness the City of David, their national boast and pride, would be despoiled and Israel be made captive. Instead of heeding these men of God, the people went wild with resentment and tried to slay them.

In the year 600 B.C., when Zedekiah ascended the throne of Judah, the word of the Lord came to Lehi directing him to take his family and flee from Jerusalem into the wilderness of Arabia. The scattering of the Israelitish nation had been foretold, and the departure of Lehi and his household, together with another entire family which was of the tribe of Ephraim, and part of a third, was in line with the general dispersion. Had it not so been declared by Isaiah? "For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this." (II. Kings 19:31; also Isaiah 37:32).

The migrating colony journeyed by slow stages for about eight years in the desert, during which time Lehi and his faithful younger son Nephi received many revelations of the divine word and will, through which the purpose of their own exodus was made known, as were also the portending vicissitudes of the nation from which they had become expatriated by the Lord's command. Eventually they reached the shores of the Arabian Sea, where, divinely directed, they built a vessel, in which they were carried by wind and current across the ocean to the western coast of America.

So long as unity prevailed the colony prospered in the Promised Land, and with high birth-rate and few deaths soon became a numerous people. With prosperity came pride and avarice, and the inevitable accompaniment, dissension. The more righteous part chose Nephi for their leader and called themselves Nephites, while the rebellious and evil faction came to be known as Lamanites or followers of Laman, who was the eldest and most wicked of Lehi's sons.

As the decades linked themselves into centuries the breach between Nephites and Lamanites became wider, the enmity fiercer, and the disparity in customs and culture greater; though for brief and exceptional periods there was truce between them. The Nephites maintained a relatively high standard of civilised activity, while the Lamanites became a degenerate people, of nomadic and predatory life, devoted mostly to warfare and the chase; and as a mark of divine displeasure they were cursed with a dark ruddy skin. Many and bloody were the wars they waged against their more peaceable contemporaries. Nevertheless the Nephites developed and throve in proportion to their varying degrees of allegiance to the laws of God, as made known by the succession of prophets whom the Lord raised up among them; and

their departures from the ways of righteousness were followed by the disciplinary suffering incident to Lamanite victories, which were permitted to afflict them at intervals.

The Gospel of salvation was taught and the fundamental ordinances were administered among the Nephites; and the resurrected Lord, Jesus Christ, ministered among them in Person, and declared them to be the sheep of that other fold to which He had referred while preaching to the Jews. See John 10: 16.

About 420 A. D., the Nephites, having fallen into wickedness all the more convicting because of their intellectual superiority, were destroyed as a nation by their hereditary enemies. The savage but victorious Lamanites have lived on as the degraded race of red men, whom Columbus found in the land on the occasion of his rediscovery of the Western Continent. Such is the origin of the American Indians. They are of Israelitish descent, belonging to the House of Joseph who was sold into Egypt.

From the time of Lehi's exodus from Jerusalem down to the end of Nephite history, a circumstantial record was kept by scribes set apart to the work. That record has been restored to human knowledge, and the translated part has been given to the world as the *Book of Mormon*. Embodied within it is a divinely inspired assurance of personal testimony as to its truth or falsity, to everyone who shall read with pure purpose and desire. Read it, and learn for yourself.

THE DIGNITY OF WORK

THOMAS CARLYLE

THERE IS A PERPETUAL nobleness in work. There is always hope in a man that works; in idleness alone is there perpetual despair. Blessed is he who has found his work; let him ask no other blessedness. All true work is sacred; in all true work, were it but hand-labour, there is something of divineness. Sweat of the brow; and up from that to sweat of the brain, sweat of the heart; this is the noblest thing yet discovered under God's sky.

Two men I honour, and no third. First, the toilworn Craftsman that with earth-made implement, laboriously conquers earth and makes her man's. Venerable to me is the hard hand; crooked, coarse; wherein notwithstanding lies a cunning-virtue, indefeasibly royal, as of the scepter of this planet. Venerable, too, is the rugged face, all weather-tanned, besoiled, with its rude intelligence; for it is the face of a man living manlike. Toil on, toil on; thou art in thy duty, be out of it who may; thou toilest for the altogether indispensable, for daily bread.

A second man I honour, and still more highly; him who is seen

toiling for the spiritually indispensable; not daily bread, but the bread of life. Is not he too in his duty? If the poor and humble toil that we have food, must not the high and glorious toil for him in return, that he have light, have guidance, freedom, immortality? These two, in all their degrees I honour; all else is chaff and dust, which let the wind blow whither it listeth.—From *Sartor Resartus.*

PRESIDENT TALMAGE GIVES LECTURES

President James E. Talmage delivered an excellent lecture on the subject, "What Is Mormonism?" before the Sheffield Educational Settlement, Sheffield, on Sunday evening, the 11th inst. The speaker explained the principles upon which the Church was founded and stands, and pointed out the inconsistencies and untruthfulness of many of the fallacious and ludicrous stories that are circulated about the Latter-day Saints. President Talmage was treated with great courtesy; his address was listened to with marked attention, and a hearty vote of thanks was given at the close.

On the 19th inst., President James E. Talmage delivered a lecture on "Mormonism" in the chapel at Lowestoft (Norwich Conference). A large number of friends were present and gave close attention. The speaker explained that the name, "Mormon," as applied to the Latter-day Saints is a misnomer that has come to be fastened upon the people because of their belief in the Book of Mormon, a volume purporting to explain the origin of the American Indians. The address also comprised a number of historical and doctrinal topics, and emphasised freedom of conscience and toleration of religious belief. At the close of the lecture, Alderman Charles H. Jacobs, J.P., moved a vote of thanks to President Talmage. The meeting was conducted by President James D. Moyle.

On Sunday, the 14th inst., President James E. Talmage met and addressed the members of the Sheffield Branch in their regular Sunday School session. Immediately following, he held a special meeting with the officers and teachers of the branch. Valuable instructions were given for the carrying on of the work of the branch.

FROM THE MISSION FIELD

Priesthood Meeting.—A meeting of the Priesthood of the Leeds Conference was held at Bradford on the 3rd inst. Problems of the conference were discussed and methods for enlisting the Priesthood in more active work were taken up. A good representation of the branches was in attendance.

Branch Conference—The Norwich Branch annual conference was held the 18th inst. President James E. Talmage was in attendance. A Sunday School program was rendered in the first session, under the direction of Superintendent Fredrick Tuttle. The Branch Presidency was reorganised in the afternoon session. An unusually large congregation assembled for the evening service. The speakers of the day were Brothers Alfred Burrell and Fredrick Tuttle, President James D. Moyle and President James E. Talmage.

Meetings of Traveling Elders—The traveling Elders of the Sheffield Conference met in Priesthood meeting at Sheffield on the 30th ult. President O. David Merrill presided. Favourable reports were given of the conditions existing in the branches. Elder George A. Adamson gave a talk on the "Second Article of Faith.

A meeting of the traveling Elders of the London Conference was held at "Deseret" on the 2nd inst., with President Emerson C. Willey presiding. Elder Frederick Langton gave a talk on "Punctuality and Discipline." Each Elder reported on the conditions and problems in the branch in which he was labouring. President Willey urged the Elders to continue interest and zeal in performing their duties.

The traveling Elders of the Leeds Conference met in Priesthood meeting at Bradford on the 3rd inst. Favourable reports were made and suggestions were offered for improvement of the work during the ensuing year. The aim, "A Book of Mormon in every Latter-day Saint home," was adopted for the ensuing month.

The traveling Elders of the Hull Conference met in Priesthood meeting at Grimsby on the 10th inst., with President Kenneth A. Brady presiding. The importance of keeping neat and accurate records and the dangers of misdirected enthusiasm were emphasised and discussed. Elder J. Leland Behunin gave a talk on "Our Duty to the Members and their Duty to Us."

Socials—A Sunday School party was held at Leicester (Nottingham Conference) on the 5th inst. An interesting program was given by members of the Sunday School. Prizes were awarded to the honoured members for their past year's work. President Carl E. Pettersson and Elders John W. Crofts, Ianthus L. Richards and Lawrence W. Bramwell were in attendance.

The Barnsley Branch (Sheffield Conference) held a Christmas social on the 27th ult. A well prepared program was rendered, after which refreshments were served. There were in attendance President O. David Merrill and Elders Harley K. Fernelius, Andrew E. Stewart, John H. Wilson and Rollo E. Watkins.

A New Year's social was held at Glasgow (Scottish Conference)

on the 1st inst., under the auspices of the Sunday School. A program of skits and musical selections was rendered. The main feature of the evening was the visit of Santa Claus, who distributed presents to the children. There were in attendance President Wallace R. Budge and Elders Floyd A. Bailey, J. Earl Stuart, Reed E. Callister and M. Edward Williams.

During the Christmas season, many socials were held in the branches of the London Conference; but the most interesting were the children's parties of the South London Branch, held the 1st inst., and of the North London Branch held the 10th inst. At each of the parties those in attendance were presented with gifts. Refreshments were served and programs were rendered.

A Sunday School social was held at Derby (Nottingham Conference) on the 10th inst. Prizes were given to the children for their splendid attendance at Sunday School during the preceding year. A prize was also given to the one wearing the best character dress. Refreshments were served and an interesting program was rendered. All the traveling Elders of the conference were in attendance.

Under the auspices of the Glasgow Branch Relief Society (Scottish Conference), a social was held on the 13th inst., at the home of Brother Edward Blake. The party was in honour of Sister Agnes McDonald and family, who purposed emigrating to America, and the retiring officers of the Relief Society. A pleasing program was rendered. Each of the guests of honour was presented with a token of remembrance and esteem. There were in attendance President Wallace R. Budge and Elders Floyd A. Bailey and Reed E. Callister.

The Nelson Branch Relief Society (Liverpool Conference) held a successful social the 15th inst. The evening was spent in games, intermingled with songs and musical selections. Elders John H. Holden, Alfred E. Randall, Grant W. Pett and Cecil B. Crane were in attendance.

A successful Sunday School social was held at Birmingham on the 17th inst. Games were played and an enjoyable time was had by all present. In attendance were President Joseph E. Tillotson and Elders Dan A. Hickman and David H. Newman.

A social was given at Eastwood (Nottingham Conference) on the 17th inst., by the Bee Hive girls of the branch. A well prepared program which included many of the phases of Bee Hive work was given, after which games were played.

The Norwich Branch held a combined Sunday School and branch social on the 17th inst. The Sunday School children presented a one-act play. An interesting program was rendered and refreshments were served. In attendance were President James D. Moyle and Elders Walter F. Whitehead, Selvoy J. Boyer, Ben E. Summers, Rulon L. Russon, Harold L. White, Maurice R. Barnes and Clifford D. Gough.

HOW DID YOU DIE?

Did you tackle the trouble that came your way
With a resolute heart and cheerful?
Or hide your face from the light of day
With a craven soul and fearful?
Oh, a trouble's a ton, or a trouble's an ounce,
Or a trouble is what you make it,
And it isn't the fact that you're hurt that counts,
But only how did you take it?

You are beaten to earth? Well, well, what's that?
Come up with a smiling face.
It's nothing against you to fall down flat,
But to lie there—that's disgrace.
The harder you're thrown, why, the higher you bounce;
Be proud of you're blackened eye!
It isn't the fact that you're licked that counts;
It's how did you fight—and why?

And though you be done to the death, what then?
If you battled the best you could,
If you played your part in the world of men,
Why, the Critic will call it good.
Death comes with a crawl, or comes with a pounce,
And whether he's slow or spry,
It isn't the fact that you're dead that counts,
But only how did you die?

Edmund Vance Cooke.

DEATH

Newton—Frederick Lawrence Newton, late of the Glasgow Branch and recently of the North London Branch, met with death through a street accident at Leicester on January 12th. Brother Newton was baptised by Elder G. Shorten, September 13, 1896. He is survived by his wife, Edith Mabel Strutt Newton, and six children, one of whom has emigrated to Canada.

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